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Gay Community News

THE WEEKLY FOR LESBIAN AND GAY MALES

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WHAT ARE THESE MEN SELLING?

GayCommunityNews

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April 17, 1982

Bulletin

Gay Candidates' Event Attacked in Mexico City

MEXICO CITY — A celebration held here recently to open the campaigns of Latin America's first openly lesbian and gay political candidates was violently attacked by a gang of 50 men armed with clubs, knives and brass knuckles.

Ten of the 300 persons attending the event, held on Saturday, March 20 in Parque México, were injured during the attack, which occurred as the event was about to end. After verbally harassing those in attendance, the 50 individuals began their attack to shouts of "perverts," "reds," "communists" and "anti-priistas," the latter a reference to the Partido Revolucionaria Institucional, or PRI, the party that has controlled the Mexican government for the past 60 years.

Police later detained five men for the attack.

The event marked the beginning of the campaigns of Claudia Hinojosa, Max Mejía, Ignacio Alvarez and Patria Jiménez, nominated by the Trotskyist Partido Revolucionario de los Trabajadores (PRT — Revolutionary Workers Party) to represent districts 1 and 17 of Mexico City in the Cámara de Diputados, the lower house of the Mexican congress (see *GCN*, Vol. 9, No. 35).

The ceremony was sponsored by the Comité de Lesbianas y Homosexuales en Apoyo a Rosario Ibarra (Committee of Lesbians and Gay Men in Support of Rosario Ibarra). Ibarra, the PRT candidate for the presidency and a consistent supporter of the gay movement, is the first woman nominated for that office in the history of Mexico.

There is a history of violent attacks against left-

ists and others by paramilitary gangs tolerated and unofficially supported by the Mexican government. In a letter to *GCN* describing the attack, José Rafael Calva of Mexico City comments, "For the last 12 years Mexico has officially released international propaganda about Mexican democracy and freedom. [The attack] is a very good example of what the reality is: the authoritarian government uses this kind of procedures as a rule, through groups like the one that 'performed' last Saturday, so that they can state it was a terrorist group or a spontaneously formed group that is responsible for the aggression and that they have nothing to do with it. After that they 'arrest' professional troublemakers as 'responsible' for the act of harassment or exhibit fellows who are already in jail as responsible for the event."

In a letter to the editor of *Uno Más Uno*, a Mexico City newspaper, the candidates and other activists denounced the attackers and added, "It should be pointed out that this group, which is clearly fascist, is given to harassing, raping and assaulting residents of Colonia Hipódromo-Condesa (a section of the city). These criminal acts to date have not been punished, a fact that demonstrates how dangerous they are."

The letter to the editor and a statement signed by more than 100 individuals and organizations which appeared the following day in the same newspaper were reportedly the only mention of the attack in the Mexican press.

—filed from Boston

President of Legal Services Comes Out as Gay

WASHINGTON — Dan J. Bradley, who recently resigned as president of the Legal Services Corporation (LSC), has announced that he is gay, thus becoming the highest ranking member of the executive branch to come out so far.

LSC, a federally funded private organization offering legal assistance to the poor, has been a frequent target of conservatives. After lobbying in Congress against the anti-gay McDonald amendment, which would prohibit the LSC from assisting open lesbians and gay men, Bradley has stated his intention to devote his time to the gay movement and has agreed to join the board of directors of Gay Rights National Lobby (GRNL).

In a copyright interview, Bradley told Chicago *GayLife* editor Albert Williams, "With the time that I have left on this earth and with whatever ability and whatever talents that I might possess, if there's anything that I can do to further the cause of the gay civil rights bill in Congress or the individual and legal and human rights of gay Americans, then that's what I'm going to be doing."

Bradley told *GayLife* that he was prepared to come out a year ago when, he thought, the Reagan administration would replace him with a conservative. The administration did not make personnel changes in LSC, however, apparently because of hopes of dismantling the organization altogether. Along with other social

services agencies, funding for LSC was reduced by 25 percent.

Bradley told *GayLife* that he was convinced to join the board of GRNL by GRNL director Steve Endean. Bradley said Endean discovered he was gay when they met inadvertently in a Washington gay bar after the two had worked together in lobbying against the McDonald amendment.

Bradley made his coming out public in a March 31 interview in the *New York Times* after the *Advocate* reported his appointment to the GRNL board. Bradley told *GayLife* that the *Advocate* report had sparked rumors in Washington that he was gay and that he arranged the *Times* interview to avoid the damage the rumors might do to LSC.

Bradley said his coming out will not harm LSC. "There's no question in my mind that [congressional conservative caucus leader] Howard Phillips will try to use the simple fact that the head of the Legal Services Corporation in fact was a closet gay, but quite frankly I just don't think it's going to work. . . . No member of Congress is going to change, in my opinion, his or her vote either way simply because I am gay. Legal Services is too strong a program and it has too much support in Congress for it to be done under because of my homosexuality or, equally important, because of the demagoguery of Howard Phillips and the other disciples of the far right."

—filed from Boston

Belgian Socialist Statement Tells Stand on Morrissens

In response to a letter of protest sent by the GCN staff on behalf of Eliane Morrissens, the Belgian schoolteacher who was fired after appearing on a television program about lesbians (see *GCN*, Vol. 9, Nos. 31 & 34), we have received a letter from Guy Spitaels, president of the Belgian Socialist Party, explaining why his organization has refused to support Morrissens' struggle to regain her job.

Morrissens, who taught chemistry for 23 years, was fired in October 1980 after appearing on a national television program in Belgium. Although Morrissens appeared anonymously on that show, giving neither her name nor the name of her school, the Hainaut Deputation Permanente, a provincial government body comprising six male Socialist Party members, voted to dismiss her.

On January 18 of this year, Morrissens began a hunger strike while awaiting an appeal of her case. As word of her struggle

spread throughout the world, supporters met to demonstrate in several European and American cities.

Morrissens abandoned her hunger strike after 38 days, but is still awaiting a final appeal of her case.

The following is the text of the statement by the Belgian Socialist Party. Comments on the statement may be directed to: Guy Spitaels, President, Parti Socialiste, Boulevard de l'Empereur 13, B-1000 Bruxelles, Belgium.

The Board of the Socialist Party has examined the situation created by the firing of Eliane Morrissens, a teacher in the province of Hainaut, after her participation in a television program about the problems of homosexuality and its consequences in private and professional life, during which the right to organize was discussed.

The Board should state that the reprisal adopted and confirmed in complete political independence

by the provincial government is not based on the question of the right to be different or on the freedom of expression, but rather on specific aspects of the regulations applying to teaching in the province. Although it cannot enter the judicial consideration of the case, the Board of the Socialist Party hopes nevertheless that the conflict it has created will be settled.

Under the circumstances, the Board of the Socialist Party must reaffirm its commitment to the laws banning all discrimination of whatever kind and note that the socialist caucus of the Chamber of Deputies has itself introduced a bill to protect sexual minorities in our country, which will be introduced again.

Meanwhile, the Board in general considers that these inalienable rights to free expression and to be different should be exercised with the discretion required by the teaching profession.

April is 'The Cruellest Month!'



Everybody complains about the weather, including the *GCN* staff. If this issue of the paper is not quite up to our usual standards, please bear with us, dear friends. As you probably know, Boston and many other places have just been hit by a severe April blizzard, putting a chilling effect on our work.

We promise to be back to our usual 16-page self by next week, health and shovelled sidewalks permitting.

Activists Back in Jail for Refusing To Testify

By Nancy Wechsler

NEW YORK — Three of the five women political activists subpoenaed to testify before the federal grand jury in Manhattan are back in jail. Yaasmyn Fula, Eve Rosahn and Jerry Gaines have been incarcerated at the Metropolitan Correctional Center for their refusal to give testimony or handwriting and hair samples to the grand jury.

The grand jury is reportedly investigating the October 20, 1981 robbery of a Brinks truck in Nyack, New York but activists familiar with the government's use of grand juries believe this jury is being used to harass political activists and to gather information

about political groups and individuals.

Fula, Rosahn and Gaines could remain in jail until either they agree to testify before the grand jury or until late 1983 when the term of the grand jury expires.

The government has indicted ten people in connection with the Brinks robbery. Arrested immediately following the robbery and accused of having participated in it were Kathy Boudin and David Gilbert, who in the past have been associated with the Weather Underground; Judy Clark, a member of the above-ground May 19 Communist Organization; and Samuel Smith, not identified with any group.

Three days after the robbery, the police chased a car with license plates they said were linked to the robbery. When the chase was over, Mtayari Sundiata was dead and Sekou Odinga was in custody.

In January, Anthony Laborde and Donald Weems were arrested and indicted. Weems was a former member of the Black Panther Party. Arrested in March and charged with participating in the robbery were Edward Lawrence Joseph, former Black Panther, and Cecil Ferguson. Another woman, Marilyn Buck, is still being sought.

Soon after the robbery, newspapers in New York implied that some of the people involved in the robbery might be lesbians and

the *New York Post* printed a story alleging that the May 19 Communist Organization was run by lesbians. This press coverage led many activists to believe that the government would use the robbery as an excuse to harass the feminist and lesbian/gay communities, as well as other progressive and black organizations.

Yaasmyn Fula is a legal worker with Bronx legal services and a coordinator of the National Task Force on COINTELPRO Research and Litigation. She had been jailed in December for refusing to testify before the grand jury, but the Second Court of Appeals ordered her released January 27 pending the outcome of a court ruling on her

appeal of her contempt citation. Fula's appeal centered around the fact that the public, press and supporters had been barred from the courtroom and in addition charged that illegal electronic surveillance had been involved. The Court ruled in her favor on the closed courtroom issue. The Court then ordered a new contempt hearing for March 4. At that time, the district judge denied her request for an investigation into her charge that she had been the victim of illegal electronic surveillance and Fula was once again found in contempt of court and jailed.

Fula went before the grand jury on March 8 and read a prepared

continued on page 4

News Notes

quote of the week

“Sexual preference is irrelevant to political philosophy. . . . If we conservatives believe the government has no right to regulate our economic life, then it certainly has no right to regulate our private life, except to the point where we do harm to each other.”

—John T. Dolan, chairperson of the National Conservative Political Action Committee in an interview with *The Advocate’s* Washington editor, Larry Bush.

no law is good law

WASHINGTON, DC — One of the New Right’s most vocal spokespersons has split much of the political and religious right over the gay rights issue with remarks he made in a recent interview in the California-based gay newspaper *The Advocate*.

John T. Dolan, chairman of the National Conservative Political Action Committee (NCPAC), is quoted as saying he would support a law prohibiting the federal government from discriminating against homosexuals, that he opposed zoning laws to keep gay bars out of neighborhoods, that he does not think homosexuals should be barred from the military or teaching in public schools and that “the rhetoric that some of my friends in the right have used on gay activism has been excessive.”

Dolan also criticizes New Right groups that have used the gay-rights issue to raise money and apologizes for the NCPAC’s having resorted to that.

Dolan’s comments put him at odds with many of the candidates he has helped elect to Congress and with the past practices of his own organization. For instance, Rep. Daniel B. Crane of Illinois wrote in a NCPAC fund-raising letter, “Our nation’s moral fiber is being weakened by the growing homosexual movement and the fanatical ERA pushers (many of whom publicly brag they are lesbians).”

Dolan said in the interview that he “truly regret[s] we ever put into print anything questioning the morality or patriotism of any person. That’s totally inappropriate.”

Dolan denies, however, that he told the interviewer that he would support a law prohibiting federal agencies from discriminating against homosexuals. “I can’t imagine I said that,” Dolan told reporters. “I’m against all laws.”

lesbian and gay holocaust victims

CAMBRIDGE, MA — Gay and lesbian victims of the Nazi Holocaust will be memorialized on April 20, the anniversary of the 1943 uprising of the Warsaw Ghetto. The day is observed worldwide by Jews as Holocaust Memorial Day.

“While the Jewish people were the primary target of the Nazi campaign of annihilation, many other groups, including Gypsies, homosexuals, leftists, mentally disabled and religious minorities were murdered,” say members of Am Tikva, the organization of the Boston Gay and Lesbian Jews which is sponsoring the memorial.

An estimated 150,000 gay men and lesbians were imprisoned, tortured and killed in Nazi concentration camps. “If one estimates that 10 percent of the six million Jews and several million others were Gays and Lesbians, the numbers climb to over one million.”

All lesbians and gay men are invited to participate in this commemoration, which will be held at 7:30 p.m. in the Chapel of the Massachusetts Institute of Technology.

gay academicians honored

LOS ANGELES — The recipients of the 1982 Gay Academic Union Scholarships were announced recently.

The four recipients, each of whom will receive a \$1000 grant, are Gregory Herek from the Psychology Department of the University of California at Davis, for a doctoral study on personality, social and demographic determinants of negative attitudes toward lesbians and gay men; Betsy Kasoff from the Psychology Department of Beloit College, Wisconsin and U.C. Berkeley, for her dissertation “Phenomenological Clinical Issues in Psychotherapy of Lesbian Couples”; G. W. Levi-Kamel, Sociology Department, Arizona/U.C. San Diego, for his doctoral dissertation on male prostitution in urban America; and Marie Logue, English Department at Rutgers University, for a doctoral dissertation on the late fiction of Edith Wharton.

Additional information about the GAU Scholarship Fund, including criteria and deadlines for 1983 applications, is available at P.O. Box 927, Hollywood, CA 90028. All donations to the Fund are tax-deductible.

witness apprehended

BOSTON — A key witness in the case against a man accused of the 1980 murder of Emerson College professor Leonard Riendeau, who was gay, has been apprehended in California, according to the Suffolk County District Attorney’s office.

Robert Powers, Jr. of Charlestown was apprehended in Santa Barbara on warrants for several offenses and brought back to Boston. Investigators have said Powers’ testimony is essential for the prosecution’s case against Charlestown resident Mark Morrison. Morrison was charged earlier with the murder, but a judge was forced to dismiss the case when Powers fled (see GCN, Vol. 9, No. 30).

A spokesperson for the district attorney’s office declined to specify what testimony Powers is expected to provide, but court documents suggest that Powers at one time claimed that Morrison had confessed to him.

contribute to gay history

TORONTO — The Canadian Gay Archives, which recently won a 20-month battle with Revenue Canada for tax-exempt status as a registered charity, has launched its first fundraising drive.

The collection, described in *The Body Politic* as “one of the best anywhere,” includes everything from books and periodicals to buttons and matchbooks.

Donations and queries can be directed to CGA, Box 639, Stn. A, Toronto, ON, M5W 1G2.

psychopaths need not apply

HOUSTON — A federal judge has ruled for the second time to deny a British gay man’s petition for U.S. citizenship.

District Court Judge Joe Estes found that Richard Longstaff had failed to prove that he is of “good moral character,” despite the fact that an examiner from the Immigration and Naturalization Service (INS) had found that Longstaff passed this test. Dallas City Councilor Ricardo Medrano and former school board member Harryette Ehrhardt had also testified on the petitioner’s behalf.

The judge also found that the Congress that wrote the 1952 Immigration and Naturalization Act, which lists 33 grounds for exclusion from the U.S., did indeed intend to exclude lesbians and gay men under Section 212A4 of the act, which “bars aliens afflicted with psychopathic personalities or sexual deviants or other mental defects.” Whether this was the intention of the lawmakers has been a subject of debate among some politicians in recent years.

Two other categories of the act have also been cited as grounds for excluding “homosexual aliens”: a section barring aliens who “engage in any immoral sexual acts” and another section barring aliens “convicted of a crime involving moral turpitude.”

Longstaff, who owns the Union Jack Clothing stores in Dallas and Houston, said he was motivated to apply for citizenship in 1977 when he became involved with the Dallas Gay Alliance. Longstaff said he was “disappointed” with the ruling, “But it was not unexpected. I am confident that we will eventually prevail.”

M. Robert Schwab, president of the Texas Human Rights Foundation, a legal organization which is representing Longstaff, said, “We will unquestionably mount a strong appeal. The facts in this case indicate that a grave injustice has occurred. A federal court has asserted that gays cannot be of good moral character and are afflicted with ‘psychopathic personalities.’ These findings are in conflict with contemporary standards and medical opinion.”

murder suspect convicted

UTICA, NY — A man charged earlier this year with the killing of a Boston gay man (see GCN, Vol. 8, No. 50) has been convicted of robbing and killing a woman in New York after fleeing the site of the Boston murder.

According to a report by the Associated Press, Daniel R. Roberts was found guilty of second-degree murder, robbery, burglary, possession of stolen property and possession of a weapon in connection with the death of Ruth Donnafield, a Utica-area woman whose body had been found in her home.

A car belonging to Paul Giunta, a Back Bay seminary student and part-time salesman, was found in Donnafield’s driveway. Giunta was found beaten to death in his Marlborough Street apartment on June 23. Roberts is currently awaiting trial as a suspect in that killing.

equal rights for wives

RICHMOND, VA — The Virginia Legislature, which earlier this year voted down the Equal Rights Amendment, surprised feminists here by turning thumbs up to a series of bills that will give wives and widows a greater share of property accumulated during a marriage.

The string of victories began on March 11, when the House passed, 82 to 17, a bill that will divide ownership of a married couple’s joint bank account in half. The measure had been opposed by some male legislators who felt their former wives had taken advantage of them in divorce settlements, according to a report in the *Washington Post*.

Two days later, the House approved a long-sought reform of the state’s inheritance law which, in the absence of a will, grants a widow or widower only one-third of the property, with the rest going to the children. The bill, passed 62 to 27, would leave all property to the surviving spouse, except in cases where the dead spouse had children from an earlier marriage.

Sen. Evelyn Hailey, who has supported the bill for three years, hailed the House’s approval as “very significant.”

“What we are saying here again is that marriage is in fact a partnership,” she said.

However, her colleagues in the Senate rallied against the bill, insisting it would destroy the Virginia tradition of handing down property from generation to generation.

On the same day, the Senate passed a major reform of the Virginia divorce laws which for the first time establishes the principle of joint property acquired by a couple during their marriage.

“Virginia will no longer be the dumping ground for divorced military wives,” said Delegate Mary Marshall. “Women were testifying that Virginia divorce laws are known throughout the services; men get themselves assigned to Virginia to get themselves divorced.”

colorful people and places

SAN FRANCISCO — A listing of organizations and “spaces” for lesbians and gay men of color across the country was recently published by the San Francisco *Quarterly*.

A limited number of copies of the issue which contains the guide, “Colorful People and Places,” are still available at \$5.00 each. Write to Mike Smith at the *Quarterly*, 279 Collingwood, San Francisco, CA 94114.

boycott for better television

TUPELO, MI — The Rev. Donald Wildmon, founder of the Coalition for Better Television, named the National Broadcasting Corporation (NBC) and its parent company, the Radio Corporation of America (RCA), as targets of a consumer boycott in an effort to force networks to change prime-time programming.

Wildmon, who claims to have the support of 1,700 groups and a mailing list of 150,000, held a news conference in Washington, DC, on March 4, urging “Christians and fair minded people” not to watch NBC programming during the boycott and to refrain from purchasing RCA television sets, video disc players and other electronic equipment. Wildmon has said that the boycott cost NBC \$10-to-\$15 million in 1981.

Wildmon is urging a boycott of other RCA subsidiaries, including Hertz Rent-a-Car, C.I.T. Finance Corporation, Coronet Carpets, and Gibson Greeting Cards.

An NBC spokesperson in New York told reporters, “This is an obvious attempt at intimidation. We fully intend to resist it and will let the American people judge the fairness of the tactic.”

The Moral Majority, although a member of the coalition, does not endorse the present boycott, according to a report on the television news program “Night Line,” broadcast by the American Broadcasting Corporation.

Several leading proponents of American conservative causes have pledged their support to the boycott, including Phyllis Schlafly, outspoken opponent of the Equal Rights Amendment, and Judie Brown, the president of the American Life Lobby.

Classifieds on Ice

Due to unseasonably rude weather this week in Boston, the Classifieds could not be assembled and typeset. Appropriate adjustments will be made in both longterm and shortterm ads. Details next week.

Community Voices

habeas corpus

Dear Editor,

I am appalled by the Reagan Administration's attack on "judicial activism." I have been incarcerated in the Alabama penal system for the better part of the last four years of my life. As a gay prisoner my incarceration has given me a perspicacious view of our judicial system. It has me worried. The American people are slowly drifting towards a damaging and potentially dangerous position.

The present administration has gone crazy against the guy on the bottom whether it is financial, social, religious, racial or sexual orientation. It is absolutely amazing that the citizens of our nation are standing by and allowing such blatant attempts at undermining their civil liberties.

Attorney General William French Smith's proposed legislation would drastically curtail the rights of state prisoners to challenge their convictions in federal courts. Smith's proposal would not allow federal courts to even consider a state prisoner's habeas corpus petition a certain number of years after appeals have been concluded, placing drastic restrictions on the way federal judges review these petitions. It would bar them from inquiring into legal issues which have already been litigated in the state courts.

In the Bill of Rights, Article I, Section I guarantees to the people that, "the privilege of the writ of Habeas Corpus shall not be suspended..." Yet, Smith's proposal is aimed directly against the grain of the federal Habeas Corpus law and the United States Constitution, which allows state prisoners who are in custody pursuant to a judgment of a state court, to seek relief from such custody when that custody is in violation of the Constitution, laws, or treaties of the United States.

Such a challenge of habeas relief, as an attack on the prisoner's conviction, is the core on which our Bill of Rights was based, for it goes directly to the constitutionality of physical confinement itself. To place these constricting restrictions upon the federal Habeas Corpus, undermines the very principles on which this country was built.

Fortunately, there are those who still believe in the Bill of Rights and oppose Smith's proposal. Many civil liberties lawyers are attacking Smith's proposed legislation, however, this alone is not enough. We, as a gay community, need to voice our concern and show our support of the Bill of Rights, by writing our Congressmen opposing Smith's proposed legislation to restrict the federal Habeas Corpus law regarding state prisoners.

Being a prisoner, I have a great interest in Smith's proposal. His allegations that some 7000 habeas corpus petitions which are filed on behalf of state prisoners each year are clogging the federal courts is simply untrue. In light of the hundreds of thousands of state prisoners in this country, these petitions are but a mere fraction of the cases. In support of this, Rick Wilson, of the National Legal Aid and Defenders Association was quoted as saying: "It was a myth that these petitions were causing problems in the federal courts." Furthermore, he said that the number of habeas corpus petitions filed in federal courts have not increased over the past decade and that they are used only in a "tiny fraction" of cases.

Sure these petitions are filed by prisoners for themselves and their fellow convicts, but Smith failed to point out that 60 percent of the nation's state prisoners have less than a sixth grade education, or that very few prisoners have the financial assistance to hire attorneys. Thus, we are left to fend for ourselves when challenging the constitutionality of our convictions. In fact, if it were not for the so-called "jail house lawyers," as Smith puts it, many prisoners would have no chance of ever challenging their convictions. Before a state prisoner can challenge his unconstitutional state conviction, he must first fully exhaust all of the state remedies. To put any further restrictions on federal habeas corpus would only place state prisoners fully at the mercy of the state courts with no or limited recourse at best. David Landau, a Washington lobbyist for the American Civil Liberties Union, called it correctly in his comment against Smith's proposal as just "another in a series of ineffective proposals" that curtail individual rights while failing to address the problem of crime itself.

I am 28 years old and throughout high school and college, I have continually been confronted with history classes with a situation in world government. In the late 1930s and early 1940s a seemingly great political leader came to power in Western Europe and created frighteningly similar conditions as exist today in the United States. During that period in history, this mesmeric leader used methods similar to Smith's proposal to gain control over the people. Then, for fear of becoming involved the American people stood by while 11 million Jews, communists, mental patients, gypsies, union workers, eastern Europeans and *gays* fell victims to the hideous "final solution." Today the gay people of this country are faltering to the same political ploys of oppression which consequently involve us. Will we as a concerned community idly stand by again for fear of getting involved?

I pray the gay people of our society open their eyes before it is too late!
One of the oppressed,
David K. Jose
AIS #122188
Holman Station, AL

dealing with disability

To the Lesbian and Gay Community:

Finally!! The subject of disabilities and abilism has hit the *GCN* and other community papers, mostly through efforts of our disabled activist sisters. Yet the few articles, the few personal accounts receive little or no response. Why? Do the majority of us skip over these articles for "more exciting" stories? Is this silence just guilt by the abled, and self-hatred by the disabled? Perhaps we fear disabilities because no one is immune from them.

Obviously, the male, Anglo, middle-class, "no fats or femmes" youth culture is less open to confronting abilism than the lesbian community. Yet, I've found hardcore abilism from many hardcore radical dykes that dream of an "ideal" Amazon society (where disabilities just have no place). I often hear such denials as: "Well, I wrote that years ago before abilism was an issue. Maybe I'll change it if I ever reprint" and "That's not what I meant, so give me some slack" and "That definition is used mostly by medical people and professional teachers; the majority of us use that word differently." Why don't I hear "Yes, I was not very aware of abilism when I wrote that years ago. I'll definitely change it if I ever reprint" and "That's not what I meant, but thanks for letting me know why it oppresses you" and "I guess only medical people and professional teachers deal with your presence; the rest of us like to pretend you're not there"?

I'm not advocating hostile confrontation, finger pointing, shame and guilt. Too often we cut each other down trying to prove or deny an offense, while our "real" enemy surrounds us and laughs. I'm advocating dealing. Why jump out of our own closets and shove our sisters (and brothers) back inside? Why mimic the patriarchal societies that annihilate a people to protect themselves from evil? Why do we fear and hate the disabled — ignoring, denying, hiding their very existence? Fear of not looking "right"? Fear of imperfection? Fear of vulnerability? Fear of our own fate? Fear of death?

I cannot give answers for my many questions. We each must answer them for ourselves. But I am asking and writing from my own reality, which is that of a (presently) able-bodied woman with a disabled lover. My lover's disability does not cause us problems; the way people (including the lesbian and gay male community) deal with her and her disability does. I personally am not totally free of abilism (who is?), but fortunately my love for one woman forces me to deal with this issue. I demand that the entire lesbian and gay community (and the entire world) deal with it as well.

Let me suggest a way to start: First, let's recognize that nobody is perfect, and that's okay. Then we must admit that not one of us can be totally enlightened or totally understanding (no matter how much we intellectualize and draw analogies to our many differences). After all, who truly understands any reality unless they have been there? Finally, as teachers, we must educate each other to recognize these many realities; and as students, we must listen, learn, and work to stop invalidating the existence of each other and of ourselves.

Teresa Davidson
Roanoke, VA

behind the times

Dear Folks,

Recently resubscribed to *GCN*; find it is still the high quality publication it was three years ago and more so.

Please note that you have again forgotten to change the 1981 copyright reference [in the mast-head]. I reminded you of this one other year. Maybe this task is my reason for existence in our dear world — I sure as hell hope not.

Continued success to your fine effort. We on the west coast have nothing, in my opinion, which comes even close to *GCN* in political perspective.

Thanks again.

Sincerely,
Larry Krieger
San Diego, CA

not a victim

Dear Editor:

I am writing in reference to the article entitled "Liberation and Survival: Boston Feminists Meet," written Feb. 13, 1982. Please forgive me for responding so late to this article however, I did not know about it till a few weeks ago and just received a copy of it yesterday.

In reading the article I found some serious errors.

First my name is Sara Ting, not Sharon Ting.

Secondly, I feel the writers did not give an accurate reflection of how I view myself. I do not see myself as a victim of racism. I see myself as a person who has been and continues to search for the truths in life and to search for a better understanding of myself and my relationship to people and the world around me.

Finally, I feel as a newspaper you have a responsibility to your readers — to give them accurate information and to go to accurate sources for information.

Thank you for your time and attention.

Sincerely,
Sara Ting
Somerville, MA

Gay Community News welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. *GCN* publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, *Gay Community News*, 22 Bromfield St., Boston, MA 02108.

Managing Editor

Gay Community News is seeking applicants for the position of *Managing Editor*. Ability to facilitate a democratic decision making process, and administrative experience within a non-hierarchical setting helpful, as well as a knowledge of gay journalism and familiarity with the local and national lesbian and gay communities. Applicants should have a commitment to gay liberation, feminism and social change. Low salary, medical benefits, paid vacation. Please contact Amy Hoffman at *GCN*, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

THE GCN SUSTAINER PROGRAM

☐ YES, I/We would like to become a GCN sustainer and help to build a Financially Stronger GCN.

I/We pledge to contribute

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<input type="checkbox"/> \$360	<input type="checkbox"/> \$420	<input type="checkbox"/> \$480
<input type="checkbox"/> \$300	<input type="checkbox"/> \$540	<input type="checkbox"/> _____

The number of installments to be made to fulfill this pledge is . . .

☐ one ☐ two ☐ four

name _____

address _____

- Please enclose first installment with this mailing.
 - All individual sustainers names will be kept strictly confidential.
 - If the sustainer is a *group* or *organization*, may we publish your name in our sustainer newsletter? ☐ yes ☐ no.
 - Your comments are welcome; please enclose with this coupon.
- Mail to: GCN sustainers, 22 Bromfield St., Boston, MA 02108

Gay Community News

22 Bromfield St., Boston, MA 02108, (617) 426-4469

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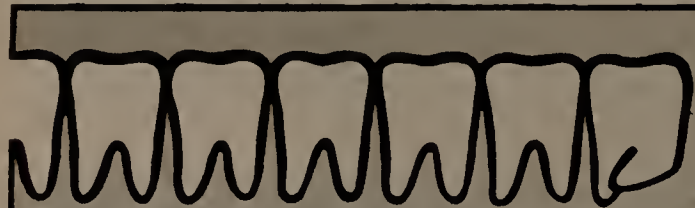
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Grand Jury

continued from page 1

statement explaining why she would not testify or give physical evidence and asking the grand jurors to withdraw her subpoena.

In part, Fula told the grand jurors, "I am before you ladies and gentlemen, not as a result of any criminal activity but as a result of exercising my rights and accepting my responsibilities. My work to inform my community about the FBI's now discredited and illegal COINTELPRO program has resulted in my participation for the past five years in litigation on behalf of individuals seeking redress for constitutional abuses on the part of the FBI. . . . During my two month incarceration I was subjected to punitive confinement despite being told by the court I was in civil contempt. I was kept in my cell for 23 hours a day. I was denied visits from my lawyers, my mother, and I was told if my son visited me we could not touch. It was not until I protested this punishment by going on a hunger strike that I was released from special segregation. This treatment neither dissuaded my beliefs then nor will any similar confinement change my principles. Your decision to further incarcerate me will never alter my position.

"My reasons, ladies and gentlemen, are quite simple. For me to now participate in your compulsory demands that I furnish additional evidence and testimony in these secret proceedings will destroy my ability to assert the trust I have earned with those I represent. The credibility with my clients and my community who firmly believe they were illegally targeted by the FBI during the active stages of the COINTELPRO program as a result of their political activism, would be forever tainted and thus impair my ability to earn my livelihood and practice my chosen profession in the future. . . ."

Eve Rosahn, like Fula, had been out on bail pending an appeal of her contempt citation. The court ruled that her contempt hearing was improper since it was closed to the public. Rosahn was then served with a second subpoena and was again held in contempt of court at a new, and public, hearing. Rosahn, a member of the May 19 Communist Organization, was originally charged with having rented a van used in the Nyack robbery, but those charges were dropped when her signature did not match those on the van rental slip.

Jerry Gaines was subpoenaed to testify before the grand jury on February 24. She refused to

cooperate with the subpoena for samples of her hair and handwriting as well as testimony, and was found in contempt of court and sent to jail on March 1. Gaines lived at a farmhouse in Byrdtown, Mississippi which was raided by a 200-man SWAT team at the time of Fulani Sunni-Ali's arrest. Sunni-Ali (Cynthia Boston) was originally charged with conspiracy in connection with the Nyack Brinks robbery, but those charges were dropped when evidence proved she was in New Orleans on the day that someone claimed she was "cleaning out a safe house" in New York.

Fulani Sunni-Ali, who spent several weeks in prison following her arrest at her farmhouse in Mississippi, has been subpoenaed three times to appear before the grand jury. She is the Minister of Information for the Republic of New Afrika, a black nationalist group.

Sunni-Ali's first two subpoenas were withdrawn by the government when she challenged their legality, charging that they were issued for no legitimate purpose, but were merely a means of "political internment" of dissidents. The third subpoena was to have been enforced on March 3. On that day, Sunni-Ali did not appear in federal court in the Southern District of New York. A bench warrant authorizing her immediate arrest was issued despite pleas by her counsel, Chokwe Lumumba, suggesting that she may have been detained by illness, unreliable transportation or other circumstances beyond her control. He also pointed out that the bench warrant would be used by the government as an excuse to harass and raid black communities on the pretext of searching for her.

Ivette Alfonso, also subpoenaed to the grand jury, is a member of the Puerto Rican Socialist Party. Her subpoena requests testimony, not physical evidence. She was supposed to have appeared in court on February 8, but the government asked for a postponement until the first week in March. At that time the government, largely at the instigation of the U.S. Attorney's office, asked for another postponement. No new date has been set.

As GCN went to press we learned from the Grand Jury Project in New York that six additional people were subpoenaed to appear before the grand jury. Four are associated with a community organization in Harlem called the Black Acupuncture Association of North America. The office of the

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New Maps: Gay Men's Theater

By Clover Chango

Experimental theater, like other progressive art forms, can be a catalyst for political discussion. The following plays from the winter Off-Off Broadway season offered some ideas on sexuality, spirituality and race.

The Dreamkeeper Speaks: The World of Langston Hughes
by John Patterson

This piece is a theatricalization of more than 45 years of the poet's work. Langston's clarity, directness and honesty have left a sparkling imprint upon the psyche of contemporary art and thought. Hearing the courageous work today rekindled my awareness of the power of poetry and political art by gay people of color.

John Patterson travels lucidly through the text, a disciplined task due to the complexity of Langston's emotional range. John's transformations are clear and exact as he breathes tender conviction into the words, amplifying their power. He portrays an extensive range of personae — college student, suitor, grieving mother, protest leader, preacher and the many voices of Harlem's poor. His most courageous portrayal is of Alberta K. Hunter, a feisty, wise, older woman.

John follows in the modern Black tradition of merging of the poetry and theatre forms. John "designed this not as a poetry

reading but as a theatrical presentation . . . to capture the lifelike sense of the author's writing and make it accessible to theatre audiences."

He succeeds. His talent as a theatre artist, added to his sensibility as a writer (for the Villager), enhances his conviction and expands the drama's life for all.

Revolution Rhinestone Ritual

by Faggotsubway

Written by Eric Gabriel

The text of this piece is its power. The writing is the fullest, most serious, clever and direct since Yves Assoto St. Lubin's magnificent choreopoem about the Black Gay male experience Risin' to the Love We Need (seen last summer). Eric's text presents the unquestionable, uncompromising need to forefront radical faggot, pro-feminist political action. It threads in the want for living idealistically in personal choices. Like other creative, fresh work, the text is vulnerable, drawn from private longing.

The concept is broad in its intertwining of queer ideology. The premise is that effeminacy is still one of the most powerful aspects of queer self-awareness. The actors perform in fem drag continually asserting that fem fashion is a vitally necessary political act. Homage is paid to the street drag queens as our truest revolutionaries. The piece reintroduces that

excitement of '70s gay liberation politics, reminding me of the sorrow of the collapse of the conviction to those politics. It confronts the privilege of assimilation with the demand to live openly queer, and therefore with courage.

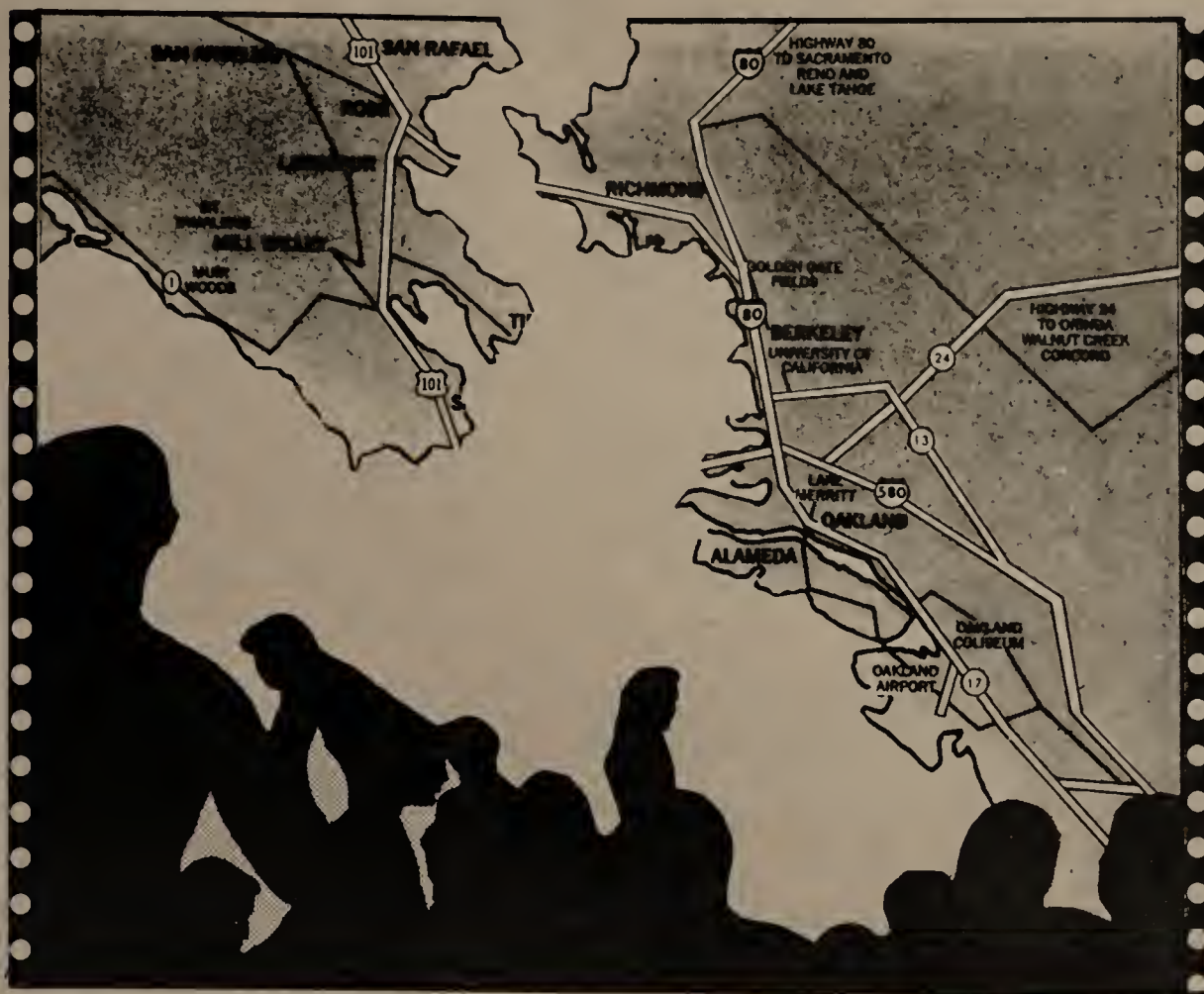
Another important thread is the emphasis on Fairy/Gay male spirituality. Matriarchal and feminist goddess symbolism is frequent. The need to follow, take

responsibility for initiating a path toward conscious transformation of the self reverberates throughout. There is an expression of the personal-political search for clarity, the need for self-love and harmony, creativity and healing.

The emotional aspect of the text and performance is raw and needs strong dramatic direction to shape

its fierceness. The action is mainly dialogue. The scene is two intimate faggots recovering from a crucial demonstration infiltrated by police violence. The emotional content of the relationship is profound in its vulnerability, illustrating faggots engaged in deep struggle for mutual acceptance and lov-

continued on page 9



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What Are These Men Really Selling.

By Michael Bronski

The pulse of popular culture is everywhere: the jukebox in the bar; the double bill of B movies at the local drive-in; the cover of last week's *People* magazine. But probably the best, most consistent indicator of the cultural barometer is advertising. Last week's hit single will fall prey to the newest English import; last month's cult film is this month's trashola; and the starlets that parade the covers of *People* usually fade before their four-color posters hit the remainder tables.

While each of these examples represent an industry in itself (and Grace Jones, *Dawn of the Dead*, and Farrah Fawcett-Majors were all mini-industries) advertising reflects the economic, social, psychological, and moral (sic) moods of the nation. General trends in advertising represent not just individual products (underwear, cigarettes, shampoo, jeans) but are the *Zeitgeist*: they tell us not only what is socially permissible (and in some cases mandatory) but urges us to try new options, new ideas, and most importantly, new products.

The advertisements we glance over in a magazine or a newspaper are a culmination of many factors: what we need, what we actually buy, and what we can be talked into buying. There may be a sucker born every minute and the people on Madison Avenue are dedicated to exploiting the situation while trying to convince us that it is not true. Anything goes in the open market and the triumph of one ad campaign over another is sheer Dar-

winism: the survival of the slickest.

Advertisements both follow and generate social patterns and habits. The "You've Come A Long Way Baby" ads for Virginia Slims clearly were an (obnoxious) response to the woman's movement. The absurdity of each year's changing fashions attest not so much to the gullibility of the buyers as to the indefatigability of designers to make a quick buck. Changing styles in appropriate gender behavior have unsettled and caused change in advertising: women could be seen as productive members of the work force ("And that's why I need Geritol") while men are now able to diaper babies (Johnson's Baby Powder tells the almost naked daddy to "Share the Feeling" with his naked baby). The old sex stereotypes are not toppled but thrown a bit askew.

It is not death that is the great leveler in advertising, but sales and sex: sales because the ultimate success of any ad is that it *sells*, and sex because it is at the basis of most sales pitches. Want to be sexy — use this shampoo; want to keep your husband — use this to keep your floor clean; want to be a hit with women — buy this car. It is sex that makes the wonderful world of advertising go round.

But a few years ago a funny thing happened on the way to the copy editor's desk. Every now and then ads began appearing that betrayed definite gay leanings. It was nothing specific at first: perhaps how someone was dressed, a certain body type, a somehow not-quite-traditionally-masculine stance, the "look" of the men involved. They didn't really look *queer*, but there was something funny going on. These were not the "real" gay ads — the ones that appear in *The Advocate*, *Blueboy*, and *Mandate*. These markets had already been targeted by the ad agencies: disco records, see-through underwear, body building equipment and a host of para-sexual paraphernalia were being manufactured and sold to

the smart consumer queen. These new ads were appearing in such bastions of respectability as the *New York Times*, *Newsweek*, *Time*, and *People*. At times the ads were so blatant it seemed as though the creeping lavender menace may be succeeding in undermining all-American-male-heterosexuality. (It is curious, however, that ads reflecting the changing status in women do not carry the same sexual connotations or the same unsettling unbalance in gender arrangements: but that is a separate article.)

This gayization — or fagatizing, if you will — of advertising is the product of several factors. Inroads made by both feminism and the gay movement (and a host of other efforts for sexual and gender equality) have allowed men to be different — to loosen up a bit. *Kramer vs. Kramer* and *Ordinary People* showed us that men could cry; Dave Kopay showed us that fags could play football; Rosy Grier could do needlepoint; and even Richard Burton admitted to homosexual experiences. Things weren't what they used to be and even that icon of female heterosexuality, Elizabeth Taylor, couldn't know for sure (though presumably her hairdresser may have).

With this cultural change men were allowed a new kind of sexiness: the Elvis hip thrust, the Brando swagger, the strong silent Gary Cooper look were becoming a thing of the past. The vulnerability of James Dean was becoming common currency in movieland; Alan Alda replaced Mary Pickford as America's Sweetheart; and John Travolta brought doe-eyed sensitivity and a cute smile to an audience that was getting fed up with the antics of Charles Bronson and Clint Eastwood. Along with these changes the male body was taking on a new sexual aura. The 1940's beefcake shots of Guy Madison and Errol Flynn were replaced by a less defensive sexuality. Mick Jagger, Richard Gere, Alan Bates, Kris Kristofferson, and Burt Reynolds eroticized male flesh in ways deemed only before acceptable to starlets.

With this change in male sexuality also came the realization that for years *gay* men had been the harbingers of certain fashion and cultural trends: tennis shoes, crew neck sweaters, flowered shirts, bell bottoms, longish hair were all male homosexual styles before the straights picked them up. By the early 1970's the situation had gotten so bad that the queens (having abandoned each style as soon as it became too popular, i.e. worn by



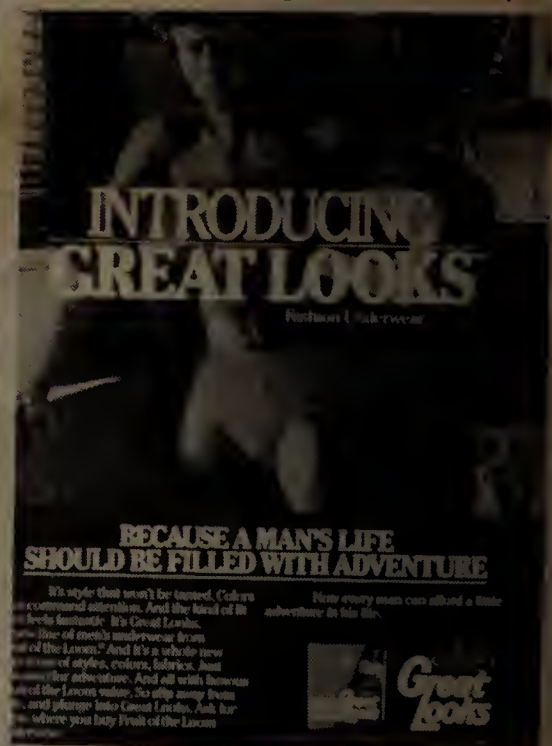
The Calvin Klein ads seem to represent the essential European tradition in modeling. The men are cool, aloof, manicured, and built like Greek gods. There is a sort of classical beauty about them. Their body types and faces are commonplace to readers of *Blueboy* and *Mandate*. This is the polar opposite of the Marlboro Man.

In some ways the image is a somewhat dated gay male notion of beauty: the idealized, perfect youth, perhaps unobtainable, but worth striving for. He reminds you of a grown up Tazio from *Death in Venice*. The muscled body stiffly posed, the harsh lighting to delineate definition, and the glacial stare renders him almost inhuman in his perfection.

While most ads for Lee and Levi jeans rely more upon the Marlboro Man look — after all jeans are an American, knock-about invention — the Calvin Klein ads tell us that these are not ordinary jeans; these have class: you can even wear them to Studio 54.

If there is a single message coming from the Calvin Klein ads it is "status." Like the model these clothes are exclusive, expensive, and not for everyone. The hard sell of sex reinforces the mercenary aspects of the ads (the same goes for the teasing bottoms up look of the Brooke Shields Calvin Klein ads).

Like the underwear ads the nude male flesh here is eye-catching. But unlike those ads the eroticism is not warm; we might admire, but as in a museum it is from a distance. In the 1950's the safest piece of "gay art" a queen could have around the house was a statue of Michelangelo's *David*. The Calvin Klein ads represent the same sensibility. Now all you have to do is open up *People* magazine: it's art for the masses.



It would be unfair to expect a man in an underwear ad to wear very much clothing. But still these tall, lanky muscled men are rather unsettling to come across while you are flipping through *Newsweek* in the doctor's office. The same formula is used by three companies: Jockey, Great Looks, and BVD. In Great Looks and Jockey the models have a come hither look that is usually reserved for Morgan Fairchild or Cheryl Teigs. Since they are only wearing briefs our eyes go right for the crotch. In case we miss the point the copy on Great Looks reads: *Because a man's life should be filled with adventure*.

Underwear has traditionally been presented as a feminine concern. Now after years of breast size jokes (and special commercials for "us full figured girls") attention is being paid to the size of male genitals. The BVD ad features a man in briefs wearing a cowboy hat while shaving. (I suppose the hat and the straight razor compensate somewhat for the somewhat fruity looking underwear.) Wanting to have it both ways the briefs are described in the smaller copy as *continental style*. But the western motif belies this and in bold print beneath the picture it reads: *BVD. The Great American Fit for the Great American Male*. (The greatness of the bulge varies from picture to picture.)

The idea of so much nude male flesh is arresting since it grabs attention right across the board. Gay men are, of course, interested. But so are women (who might be prompted to buy the briefs for their male friends) since the nude male body is not ordinarily visible. But the real catch here is that straight men are also interested. Outside of the locker room straight men have very little chance to see other male bodies and there is always the urge to see what the other fellow has.

Never underestimating the power on an image, Jockey offsets an 18"x31" poster of their ad (which features ball player Jim Palmer). This is a toned down version of the *Viva* and *Playgirl* centerfolds of the mid-1970's.

Underwear that four years ago would have been considered effeminate is now being marketed as *de rigeur* for even the most masculine of sportsmen.

Critics of the butch image in gay men might take notice that the inverse is happening with the effeminization of straight men. In fact, it's getting hard to tell where one begins and the other ends.

The rugged man image that is so popular in many ads now is perhaps a compromise between images that both straight and gay men feel comfortable with. It allows a certain "gay visibility" in the advertising graphics — mirroring fashion trends among gay men — and does not threaten the more traditional images of straight men. It also allows for the image of the "man alone" or "man among men." Paradoxically these images have different meanings in gay or straight contexts. In a culture that enforces heterosexuality gay men view these images as a breaking away from determining social values: they are a reinforcement of their own homosexual/social world. For straight men — in a world fraught with the sexual turbulence and confusion brought on by the demands of feminism — the idea of a "man alone" might reflect a withdrawal from dealing with women in the real world. (Perhaps not so coincidentally the emergence of these ads coincided with an ugly spate of ads that connected women with violence. The fashion photographs of Helmut Newton and the windows of Henri Bendels in NY were protested by many women's groups for their depiction of women as victims.)

A black and white photograph of a man wearing a cowboy hat, looking down and holding a cigarette in his mouth. The image is grainy and has a high-contrast, moody aesthetic. The man's face is partially obscured by the hat and the cigarette. The background is dark and indistinct.

It is interesting that the rise of the Marlboro man came at the same time as the popularity of the leather and western bars in the gay male community. I suspect that both were a reaction against the prevalent notion of attractiveness equated with youth. There is much less of a premium placed on traditional or conventional young, good looks in the L/L and western bars: more often it is the older, more mature man who is thought attractive. The Marlboro man is no different than the men you find in a *Drummer* magazine. In a culture that placed great emphasis on youth and "beauty" the popularization of this look showed signs of maturity and self acceptance.

this look reflects the more traditional look. Always serious, they are Noël Coward without the wit; slightly decadent, they are effete without being obnoxious. While the rugged man portrays a downscale sensibility this man is decidedly upscale.

east meets west
Macy's rugged Western wear makes a lot of ho

NEW YORK—The New York City Police Department today announced it had arrested two men suspected of robbing a jewelry store in Manhattan last month.

Continued on Page 10

This ad for Macy's appeared in the New York *Times* late 1978. Pushing their western wear for Christmas they have created a scene that looks more like the Mineshaft than the Mineshaft's own posters. It is not just that the men are wearing leather and western outfits, their facial and body language are almost identical to what you might find in a gay leather bar.

maleness that interests straights, this ad challenges the viewer to accept it for what it is.

It is often difficult, many times impossible, to determine the sexual orientation of an artist or designer by his or her work. Trends in advertising are many times determined by marketing research and constructed by groups of specialists. I suspect, however, that this ad was conceived of and composed by a gay man. The ambience is too strong to have happened randomly and the effect is too precise to be accidental.

Presuming that Macy's wants to sell these clothes to more than just leather queens, I have trouble understanding at whom the ad is aimed. There are no heterosexual implications in the graphic or ad copy and although the men are not relating to one another (as in the Winston ad) they are clearly all *posing* together.

When gay clothes styles are marketed to straight men the ads are always careful to detract from the implicit gay content by adding some elements of heterosexual trappings: a token woman, some children. This ad is shocking because it does none of that. Perhaps we have reached a point in the blurred lines of sexual identity where we will discover that boundaries are not as fixed as we thought and that, in fact, clothes do make the man.

and Whom Are They Trying to Fool?

NICE JEWISH GIRLS

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Persephone Press
presents



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Boston University
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Adrienne Rich These are stories I have never tried to tell before. Why does this question of Jewish identity float so palpably, so ungraspably, around me, a cloud I can't quite see the outlines of, which feels to me without definition? And yet I've been on the track of this longer than I think.

Evelyn Torton Beck In Vienna in 1938, when I was five years old and Hitler came to power, visibility was not safe. Jewish invisibility is a symptom of anti-Semitism as surely as lesbian invisibility is a symptom of homophobia.

Gloria Z. Greenfield To survive as a Jew, one must be conscious, alert, courageous, and mobile. I carry that tradition in my being. I intend to survive.

Irena Klepfisz I am a European Jew, born during the Second World War, a survivor of the Jewish Holocaust. That historical event, so publicized and commercialized in the mass media, so depleted of meaning, has been a source of infinite lessons to me, lessons which I value.

Joselyn C. Segal I am the daughter of an American Negro/Native American mother and a Russian/Roumanian Jewish father. My vantage point affords me a unique and invaluable perspective on Jewish racism and Black anti-Semitism.

Melanie Kaye The rise of Klan activity, Reagan and his white-on-white cabinet, synagogue bombings, have me in a sweat. I need to know the network I may be forced to count on. I want to know the tradition, what binds us besides danger.

Savina Teubal As a Syrian Jewish lesbian raised in Argentina with a British education, I say that integration is a state of mind.

Interpretation for hearing impaired by Susan Freundlich.

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Sponsored by the Boston University Women's Center

Innocence and Coming to Adulthood

Out of the Blue

Directed by Dennis Hopper
With Linda Manz and Dennis Hopper
Coolidge Corner

by Cindy Patton

Films come in two types, those that entertain and those that challenge. Increasingly, the film industry feeds us morality tales in the guise of entertainment. *These* films work out neatly in the end; one need not carry them further. The ticket to *Out of the Blue* buys more than a few hours in the dark; what you pay for is a reassessment of your position in society, your understanding of growing up, and your responsibility and license as an "adult."

Watching *Out of the Blue* is an intense, nervracking experience. It is a difficult film to digest — each time I think about the film a new scene seems pivotal, and casts a different light on the relationships between the characters.

The acting is superb. The interactions between the father (Dennis Hopper) and his daughter, CeeBee (Linda Manz), are tense with repressed sexuality, but this theme is not sensationalized.

The tone of the film is that of a recollection — CeeBee's for the most part. Her vivid memory of the bus and truck crash she experienced while riding in her father's truck periodically punctuates, or rather, shatters the tight, linear flow of the film. This event is ever-present: in this memory; in the faces and actions of CeeBee's friends; in the leers and cruelties of the adults.

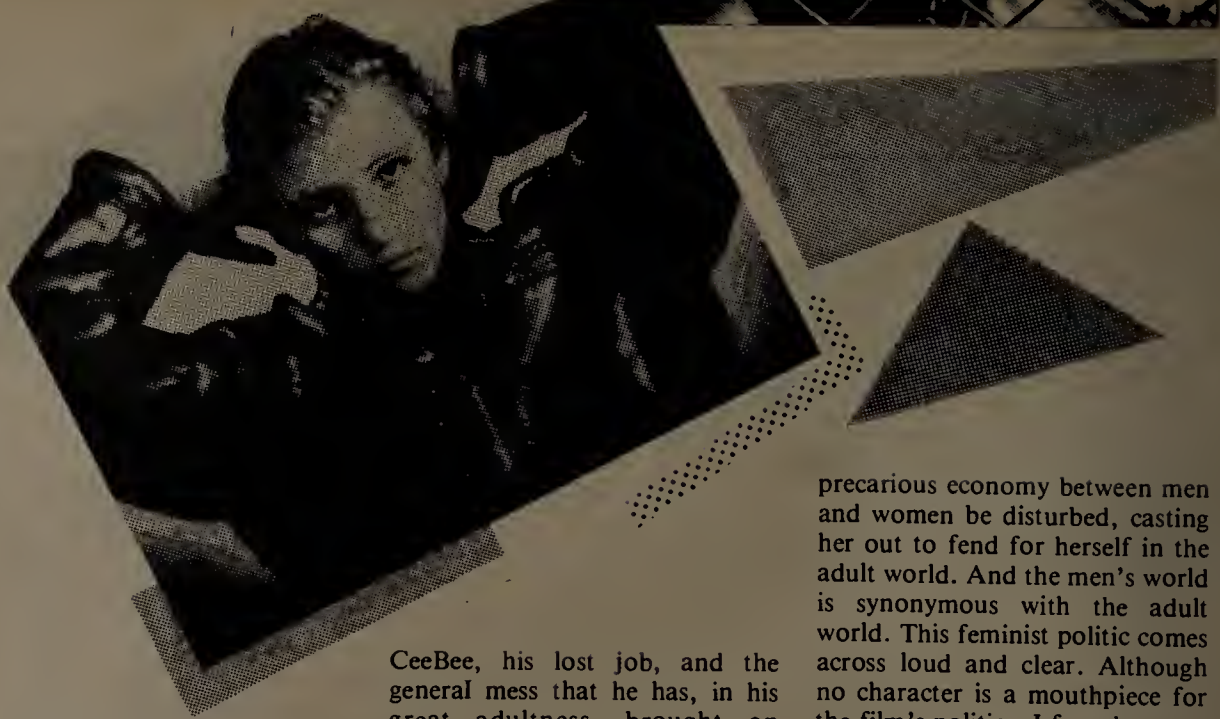
Childhood innocence, in this film, is a mask created by adults. It

are men, because the women in her life get power only by selling their bodies as wives or lovers. Nor does she have models of adults who survive through meaningful cooperation with friends or partners. Even the children of CeeBee's world are vicious, but this is excused because as children they are "innocent." These children, however, grow up to be adults with the same murderous, base attitudes, writ large as adult responsibility and maturity. CeeBee's hope wavers between becoming a rock star and the return of her father, whom she remembers as loving, exciting, and attentive.

In the film's final, disturbing scene (a woman behind me had to leave, and I can think of a dozen particular things that she could have been connecting with) the mother has just shot up with some drug, while the father and his scummy best friend get drunk. The mother and friend go into the living room and begin to dance and have sex. The father shows every sign of knowing what is going on. However, his thoughts are on

prelude to assuming real roles in the adult world) she uses to put distance between herself and her quarreling parents. The two men break in on her, and she grabs a chair to fight them off. The mother eventually returns, still not sure that the men are doing the right thing, still unable to stand up to them, still exhibiting a mix of awe and vengeance. The men do not rape CeeBee, just exactly why is hazy, but the tension is so high that it doesn't matter too much. The emotions are the plot line, not the action.

One other scene is crucial to this discussion: one in which CeeBee is comforted by her mother and screams again and again, "I hate men. I hate fucking men!" Her mother doesn't have much to say (perhaps it is these interactions which has lead her to fear that CeeBee is a dyke) and is powerless to understand or help CeeBee. For the mother, men are not hated or loved, just manipulated or sold out to, for the sake of survival. She cannot allow herself to feel anything toward them lest the



CeeBee, his lost job, and the general mess that he has, in his great adulthood, brought on himself. He eventually begins to rant and rave. His wife and friend stop fooling around (out of respect? fear?) and come to comfort him. The emotions run higher than their drug-induced frenzy. CeeBee comes up in the conversation. The men joke and laugh, crudely saying that she has probably never been fucked. The mother breaks down and screams, "I don't want my baby to be a dyke, don't let her be a dyke." This emotional outburst comes from an adult who has been portrayed as weaker, less intellectually and emotionally skilled, and less motivated to empower herself than her daughter. The solution, decide the men, is to fuck CeeBee themselves. They convince CeeBee's mother, in their drunken logic, that this is for CeeBee's benefit, and the mother, unable to cope with this decision, hides in the bathroom. This entire scene is intercut with segments of CeeBee putting on her Elvis Presley outfit, greasing back her hair and drawing sideburns — one of the several elaborate dress-up games (a

precarious economy between men and women be disturbed, casting her out to fend for herself in the adult world. And the men's world is synonymous with the adult world. This feminist politic comes across loud and clear. Although no character is a mouthpiece for the film's politics, I found — as a woman, a lesbian, a feminist — that the film reflected the world as it is constructed. To CeeBee the choice is not whether to be straight or a dyke; that is a dichotomy posed by adults. Her choice is to move into the world outside the home, to become an adult. However, CeeBee realizes that women are adults only in the context of family, that the men are always the real adults.

One is tempted to say (several critics have already said) that this is a film about incest. But to see the film in that light is to accept society's taboo that incest, alone and without exception, is evil. I would not argue that it is positive or desirable, although I know of cases where adult relatives provided supportive *sexual* environments for lesbian and gay male youths. Rather, I would argue that the construction of social taboos in itself creates the power dynamic that makes "incest" destructive for the many daughters who experience it with their fathers. The interplay between the social

continued on page 9

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Gay Students Prominent At Med Association Meeting

By Beth Cookson

SAN DIEGO, CA — Lesbians and gay men were highly visible among the 650 students attending the 32nd annual meeting of the American Medical Student Association (AMSA), held here March 31 through April 4. Their visibility was catalyzed by programs sponsored by Lesbian and Gay People in Medicine (LGPIM), one of the eight task forces in AMSA which deal with specific areas of interest in medicine. In addition, two open LGPIM members ran for AMSA national offices, while a number of both open and closeted LGPIMers were candidates for regional and task force positions.

LGPIM aims to influence gays and lesbians on both sides of the stethoscope, by both improving the quality of health care available to us and providing a support network for lesbian and gay physicians-in-training. Both these goals were in evidence at the convention. Five workshops were offered to convention participants, covering stages of gay male relationships,

lesbian health care and counseling issues, the gay consumer's view of health care, how parents react to gay children and sexual abuse of children.

Over 70 people attended organizational meetings to plan future task force activities and to review past accomplishments. An abbreviated version of *Word is Out* was shown to an overflow crowd. And several successful parties were held for LGPIMers and interested conferees, including a final dinner for 65.

Over the last year, LGPIM has sponsored workshops at all ten AMSA fall-regional meetings and has loaned the 45-minute condensation of *Word is Out* to over 16 medical schools.

A survey was sent to all US medical school admission committees, inquiring about the existence of non-discrimination policies at their institutions. Of the 37 respondents, five have formal nondiscrimination policies, four have "informal" policies, 26 have no policy and one refused to

answer. A follow-up is now in progress.

In a pilot project, New York City hospitals and medical centers were polled about their attitudes toward gay/lesbian providers, with a number of promising replies received so far. In collaboration with the National Gay Health Coalition, LGPIM has produced a pamphlet listing all national lesbian and gay health-related organizations, which will be available this spring.

Future projects include distribution of a slide-tape show, previewed at the convention, showing gay and lesbian medical students and physicians at work. Also in the works is a survey conducted with the Women in Medicine Task Force of programs to combat sexual abuse of children. Finally, \$1250 in private funds has been raised for the production of a primer of medical and mental health literature on homosexuality, designed as a reference for health care providers.

New Maps

continued from page 5

ing. The piece's spiritual sense emanates from this intimacy and desire. The rage from political confinement and lack of social choice is also volatile emotion.

The piece explores that painful conflict which many of us who've been political activists know — the dialectic of work and pleasure. There is often a struggle with consciousness and morality. The play shows that agonizing process of taking responsibility for one's self-nurturance while being on the front line of radical political action. This is an important part of anarchism.

RRR's language is rooted in Jewish culture's insistence upon self-definition and worth, and there lies its strength. The seriousness and humor are heartfelt and transcendental. This piece is a long-overdue veneration of the gay ethnic, racial and cross-racial experience. With a few exceptions in gay male art and politics, there still remains a sickening silence.

The play's geography is the Lower East Side with all its energy, adventure, joy and grief. The cul-

tural strengths expressed are right-on, rarely heard in white gay art. Jewish and Black Gay male relationship is central to the dialogue.

The performance needs concrete direction, clearer action and a visual concept. The movement and dance need imagery, theme and focus. The material needs more dramatic blossoming.

Revolution Rhinestone Ritual and *The Dreamkeeper Speaks* are voices gay men don't often hear due to male privilege and the ignorance enforced by the current mainstream of white gay culture. This type of art, like the work of NY's Hot Peaches, The SF Gay Men's Theatre Collective and Boston's Cauldron Experimental Theatre, has and continues to give strength to gay men on the fringe — anarchists, spiritualists, fairies, witches, healers, third world Gay men, fems, artists, ethnic queer, lower class fags, the older, physically challenged, and youth. The unrelenting probing of radical Gay men's art and cultural expression is necessary for survival of Homosexual Consciousness.

Support gay prisoners. Read and answer our prisoner penpal ads on the classified page.

Grand Jury

continued from page 4

association was raided on March 26 by the police and the FBI. The three men and one woman subpoenaed from that group are Kamal Bayete, Richard Delaney, James Wilson and Makini Shakur. Two other women, Joyce Walker Joseph and Nakawe-Cuezas El Fergeson, described by the Grand Jury Project as the "companions" of two men recently arrested and charged with participating in the Brinks robbery, were also subpoenaed. Joseph's subpoena has since been withdrawn. The other five persons are scheduled to appear in court on April 7.

—filed from Boston

Adulthood

continued from page 8

construction of children (innocence — they don't understand the sexuality they exude) and adults (they control sexuality), and the social construction of the incest taboo, serves to create a hidden arena in the home where father/daughter closeness can become an abusive power trip by the father/adult. Without minimizing the writings of women who have experienced "incest," I believe *Out of the Blue* goes a step farther than previous feminist analysis in explicating the destructive dynamics of adult/child and female/male oppositions in a society marked by the reign of the nuclear family because it *shows* us what happens. These relationships cannot really be analyzed intellectually — emotions do not fit into neat categories. The social construction of categories serves capitalist *society*, and the members of that society are left to pick up the pieces after they are shattered by the psychic dissonance they experience.

Out of the Blue couches the problem of identity and power in a

social context, but a solution is absent. That is what makes it a profound and disturbing film. There is no pretense that destructive social and individual patterns can be changed by simple solutions, or in anyone's lifetime. One cannot escape through self-consciousness and talking about one's feelings. The removal of a few rotten characters does not unravel the web of repression.

Out of the Blue is disturbing. It is solidly feminist, if for no other reason than that feminism is, to date, the only set of ideas that understands the social relations of men/women, adult/child, family/society. This is not a hopeful film, nor is it nihilistic. Whether you like it or not, the film acknowledges the need to make personal responses in the face of the inadequacy of social solutions. CeeBee's response is shocking and numbing, but the filmmakers do not present it as the only solution. CeeBee (largely because of Linda Manz' superb acting) is an individual, not a symbol, and her solution stems from her situation, her idiosyncracies (which are her

responsibility), her understanding of empowerment in a male dominated society. In the final moments of the film, we are *not* asked to decide who are the bad guys, as we must, unwillingly, in most Hollywood morality plays, but rather what our own solution in that situation would have been — and what our own solution to repression in our own lives will be.

Out of the Blue is a difficult film to watch and understand. Like real life, it is a barrage of people, emotions, and twists of fate carefully superimposed on a failing society. But do not expect a cohesive political analysis or constructive solution from this film; its strength is the emotional response it draws. While you are in the grip of this film — and it won't let go of you for a long time — you will come to a new understanding about family and adult/child relationships in this society. At a time when the right-wing is preaching genocide while they wave the family banner, it is almost a relief to be shocked out of one's retrenchment by *Out of the Blue*.

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This ad calls out for the caption: "Do you live around here?" Winston ads are a prime example of the "man among men" motif. Tough and fearless they stand dangerously high above the city yet with enough non-chalance to enjoy a casual smoke. Their outfits verge on the butch parody of the Village People. They have a traditional masculine image and are engaged in a traditional masculine occupation: no doubt to reinforce the suggestion that smoking Winstons is a masculine habit. And yet the rest of the picture contradicts what you might expect the usual heterosexual implications to be. The ad copy reading *Nobody does it better* carries a clear sexual meaning (as Carly Simon's hit single told us again and again on AM radio.) *This is your world. This is your Winston* suggests a closed, insular world. The dialectic of "maleness" and "femaleness" only makes heterosexual sense in a world of two sexes. And why is one man lighting the other's cigarette: straight men *never* do that. The other ads in this series all feature handsome, mature — but not too old — men looking into one another's eyes while puffing on little phallic cigarettes.

The sexuality in these ads is so blatant it's unclear if they are saying "butch men can be queers" or "queers can be butch men." Presuming that the sexuality underlying most advertising is going to be heterosexual, these Winston ads are a real anomaly. They would seem to be more at home in a strictly gay publication than in one with random distribution. While Virginia Slims are marketed to the "new woman" there is never any question of sexual identification. Winston has opted to target a specific male market but the implications of the ad are very curious indeed.

Advertising

continued from page 7

come to picturing a gay sensibility, and in some cases gay situations. In most cases (whatever the product) sex is being used to sell something. In the past few years the shield of terror has been lifted from the popular view of male homosexuality. What once induced panic now intrigues. The straight world has always secretly believed that queers have more fun, better (and more) sex, and although they were hardly about to cry *vive la difference*, *la difference* was something not to be dismissed lightly.

Homoerotic images, signs, and semiotics have always been present in cultures. Even in advertising, gay images can be found as early as the turn of the century in this country. J.C. Leyendecker created the "Arrow shirt" man in 1905. His illustrations of the square jawed, Yale type became the male equivalent of the Gibson girl. His men are marked by full, handsome features, glorious physiques, and a tendency to be sitting on the same sofa looking — even appraising — one

another. The picture was just right for the time: an emerging middle class with upwardly mobile pretensions wearing ready-made shirts that had class and style. These were the men who read magazines like *Harpers* and *Saturday Evening Post*, who, no matter where they lived, emulated cosmopolitan styles. In some ways they are a cross between the rugged man and the European type: their sturdy, mid-western bodies and faces (Leyendecker grew up in Chicago) are covered with proper style and suitable grace.

In the 75 years since then American culture has gone through many changes. We know too much about psychology to ever be very naive about sex again. The second wave of feminism has managed to cause irreparable (hopefully fatal) damage to a long standing system of gender arrangements. Heterosexuality is no longer taken as a given. The cultural revolution of the 1960's dismissed cherished notions of acceptability and proper behavior:

the question "is it a boy or a girl" became an industry and we haven't been the same since.

Capitalism functions on sales. (Imagine if everyone was happy with what they had.) Advertising is industry's lever for keeping itself going. The more right buttons they push, the more people will buy. In an age where sexual identification, sexual roles, and the purpose of sexuality itself is becoming increasingly blurred, it is no wonder that we can see it reflected in advertisements. The standard heterosexual role model is having a hard time. As other alternatives present themselves they are in turn packaged and marketed. Contrary to what it may sometimes look like in the *Times* fashion section, gay men have not taken over the advertising industry. What you see is what sells. Who knows what Dame Fashion (or at least the trend setting queens) will dictate next. Since straight men have taken on the gay "butch" look there may be a change due soon. Imagine, next year we may have the clone in the gray flannel suit.



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Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St.	
Boston, 02108	542-0144
Boston Institute for Gay Studies	
Box 2750, Boston 02208	491-8245 or 720-0693
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
Cauldron Exp. Theater, 22 Randolph St.	524-8575
Chiltern Mountain Club	275-1336
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosaxuals da Boston	
P.O. Box 365, Cambridge, 02139	783-5250 or 354-1755
Community Center, 104 Charles #169, Boston 02114	
Gay and Lasblan Physcians of	
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GAY HOTLINE (6pm-Mid.) Mon-Fri	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
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Merrymount Music Soc., Box 401, 104 Charles St.	
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Outreach Institute, Box 368, Kanmore St., 02215	277-3454
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B.U. Law School, 755 Comm. Ave.	
Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
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Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St.	
Boston 02116	542-5415

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Gay/Lesbian Concarn Group of Boston College	
Boston College, Chestnut Hill MA 02167	262-2473
Gay People's Group, UMass/Boston	
(Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info. (M-F, 6-12)	495-5476
Gays at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda 255 Eli Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student	
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Cambridge Women's Cantar, 46 Pleasant St.	354-8807
Countarpont Publ., Box CY 442, 400 Comm. Ave.,	
Boston 02215	
Daughtars of Bilitis, 1151 Mass. Ava.,	
Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physclans, Med Students	
Health Profs)	354-5910
Gay Professional Women's Assn.,	
Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lasbians,	
21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Woman's Center	354-8807
Massachusetts Feminist Fadaral Credit Union	
188 1/2 Hampshire St., Camb.	661-0450
Miriam Rosanberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
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Exodus Ctr., 25 Huntington Ave, 02116	266-0612
Friends (Quakar) for Lesbian and	
Gay Concerns, 5 Longfellow Pk., Cambridge	227-9118
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay Paopla	536-3788
Matropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Canter)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Allyson Publ., 75 Kneeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Common Ground, WMBR, 88.1FM	
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melanie	494-8810
Persephone Press	
Box 7222, Watertown 02172	924-0336
Women's Educ. Media, 47 Cherry St.	
Somerville 02144	666-0350
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Ariel Counseling	739-8381
Belville & Assoc.	266-1450
Fanway Community Health Center	267-7573
Gay AIAnon (families of alcoholics)	843-5300
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Sarvica	542-5188
Homophile Community Health Servica	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc.,	
739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc.,	
20 Sacramento St., Cambridge.	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Volz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459
M. Zucker, acupuncture	
173 Mt. Auburn, Cambridge	924-3332

ACCOMODATIONS

Parkview Guest House, 85 Westland Ave. 02115	536-3608
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BOOKS/BARS

Glad Day Book Shop, 22 Bromliad	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies, 733 Boylston St.	262-2480
Chaps, 27 Huntington Ava.	266-7778
The Eagle, 520 Tremont	542-4494
Elbow Room, 100 Chandlar (at Clarendon)	338-8447
Herbies Lone Star, 8 Columbus Ave	338-9852
Harry's Place, 45 Essex St.	482-9040
Boston Ramrod, 1254 Boylston St.	266-2986
Jacques, 79 Broadway	338-9066
Napoleon Club, 52 Piedmont St.	338-7547
Paradise, 180 Mass. Ave. (Cambridge)	864-4130
Pipalina, 9 Lansdowna St.	536-0206
Playland, 21 Essex St.	338-7254
Rustlers, 77 Berkeley	338-9089

Skippers, 252 Boylston St.	262-5735
Somewhere, 295 Franklin St.	423-7730
Sporter's Cafe, 228 Cambridge St.	
Together, 110 Boylston St.	426-0086
Twelve Seventy, 1270 Boylston	437-1257
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451
South Station Cinema, 23 South St.	423-4340
Art Cinema, 204 Tremont	482-4661

Eastern Mass.(617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,	
Box 470, Maynard 01754	263-9607
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Allianca	
Box 806, Marblehead, 01915	745-3848
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Dignity Merrimack Valley	
P.O. Box 321, Methuen 01844	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center	
St., Provincetown 02657 (4-6pm)	
New Bedford Women's Clinic	996-3341
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 78 May St. 01602	791-5127

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. Collage, Salem 01970	745-0556 (ext. 209)

Western Mass.(413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,	
Pittsfield 01201,	442-1819
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	
Dignity/Springfield, P.O. Box 1604 Springfield 01101	

WOMEN

Common Woman Club, 78 Masonic St.,	
Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Daerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St, Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464
Women's Media Proact (WMUA, 91.1FM)	545-2876
Womonlyre Books	586-6445

STUDENT

Hampshire Collage Gay Men's Alliance	
Box 1355, Amherst 01002	
Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student	
Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm,	
Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Havan,	
P.O. Box 72, 06501, M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Instituta of Social Ethics/Gay National Archives,	
One Gold St., Suite 22-BC, Hartford 06103	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	
22 Allen Pl. #B3, Hartford 06106	249-0504
ShorelineWoman	481-3575
Women's Center, Hartford, 57 Pratt St.,	
c/o Hill Ctr, 350 Farmington Ave, Hartford 06106	249-7691
Women's Center, Manchester Community	
College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118,	
Storrs 06828	486-4738
Women's Canter, Wesleyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
614 Orange St., Naw Havan 06510	436-2488

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale,	
P.O. Box 2031, Yale Sta, New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So. Conn. St. Collage,	
386 Sherman Ave., New Haven 06511	865-2802
Lesbian and Gay Community at Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O.Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273,	
Naw Havan 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNHH,	
Box 2031, Yale St., New Haven, 06520	436-8354
Moonsseed (counseling)	727-0379

Rhode Island(401)

Rhode Island Gay and Lesbian Youth	751-3322, 272-9247
Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Sarvicas of R.I.,	728-9269
Box 6563, Providence 02940	728-6023
Providanca Gay Group of AA	331-2047

Counseling & Consulting	
161 Prospect Hill, Newport 02840	847-7229
Gay Women of Brown, c/o Sarah Doyle Women's Center,	
186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062
Dignity/Providence, Box 2231, Pawtucket 02861	941-7235
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and	
handicapped), Rev. George McDermott	272-8482

New Hampshire(603)

Gay NH Inloline, 8am-8pm, Concord	224-6931
Nashua Area Gays, P.O.Box 3472,	
Nashua 03061	Paul 882-7746
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-3144
NH Lambda, Box 1043, Concord 03301;	
224-3785, 889-1416,	
746-3339; (crisis) 483-2592.	
Speakers Bureau, Box 521, Concord 03301	
Concord Men's Group	
67 Thordike St., Concord 03301	Joe 224-6931
Suncook Gay Prisoner Project	485-5612
Gemini, Keene Support Group,	
Box 461, W. Swazey, 03469	
Laconia Men's Group, Box 782, Laconia 03246	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calender of women's events,	
Box 235, Contocook, NH 03229	
Iris, a women's club,	
40 Pleasant St., Portsmouth 03801	
Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U, UNH	
Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	
Information Outlet 1-800-852-3311	
Keene Klondykes, Box 261,	
Gilsum 03448	827-3766; 847-9589

Vermont (802)

Andrews Inn, Bellows Falls	463-3966
Gay and Lesbian Hotline of VT	862-4296
Gay Student Union, U of Vt, Burlington 05401	
Gay People at Middlebury	
Box D56, Middlebury College, 05753	
League of Gays (LOGS)	633-4047
Box 703, St. Johnsbury, VT 05819	626-3618
Southern Vermont Gay Men	387-GAYS or (603) 756-4226
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Interdv. P.O. Box 11 Winnoski, 05404	862-4296

Calendar

The Six-Million
Dollar
Neurotic...



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; basketball 236-1914.

weekly events sunday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2 to 5pm at St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Cambridge, MA — Merrymount Music Society Monthly Concert/Socials for lesbian and gay music lovers. Fourth Sunday of month. Phillips Brooks House (Harvard Yard) 3pm. FREE! Info: 742-7997, 236-4888 or 266-9423.

Boston, MA — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

Boston, MA — Gay and Lesbian Physicists of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Orono, ME — Wilde-Stein Club. Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl, Memorial Union, UMO. 7pm.

coming events

Portland, ME — Lesbian Rap Group meets at 92 Bedford St. Wed. eves at 7. Free and open to all women.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets Weds. Info: 586-1503.

apr 11 sun

Boston, MA — Benefit for BAGLY (Boston Alliance of Gay and Lesbian Youth) at Metro, 15 Lansdowne. \$1 admission. 9pm-2am.

12 mon

Cambridge, MA — First meeting of the Lesbian and Gay Task Force of the Mass Solidarity Coalition. 104 Auburn St. (Central Sq.) 7:30pm. Info: 868-3537 (alts).

Boston, MA — Boston Lesbian/Gay Task Force for the June 12 March at the United Nations Special Session on Disarmament. New members welcome. 7:30pm. Dignity Office, 4th fl, Arlington Street Church, 355 Boylston St. Info: Cathy 661-0974. (Meetings this Monday and the next two Mondays.)

Somerville, MA — Women's Center Coffeehouse reopening. Tonight: Rachel Borouchoff, singer/guitarist. 38 Union Sq. Doors open at 7:30. Performance at 8. \$2 donation. Info: 628-6311.

13 tues

Boston, MA — Boston Area Lesbian and Gay Community Chorus. First rehearsal. 7:30 p.m. Info: 776-7563 or 666-9087. Opportunity for women conductor to share responsibility.

Framingham/Milford/Frenkin, MA — Tri-county Assoc. Gay social club. All ages welcome. Info: 528-6544.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Concord, NH — Concord Men's Group. Newsletter staff and Gay Prisoner Support Project. Sunday Brunch. 12:30-2:30. 67 Thorndike St. Info: Joe 224-6931

Central VT — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre 05641

Northern VUNH-League of Gays (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819

Orleans, MA — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614, Orleans, MA 02653.

monday

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O.Box 1394, Portsmouth 03801.

Nashua, NH — Nashua Area Gays meeting. 8pm. Info: Paul 882-7746 or write: Nashua Area Gays, Box 3472, Nashua 03061.

tuesday

Boston, MA — The Cauldron Experimental Theater Collective meets every other Tuesday at 7:20 for scheduling, grant-writing and support. For more info call 542-8575 (and leave message if no one is there).

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Pittsfield, MA — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691

wednesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY): New person's meeting 6-7pm; General meeting and group discussion 7-9pm. Youth 22 and under. St. John the Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 491-0242.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Salem, MA — North Shore Gay and Lesbian Alliance Second Annual "Gay Town Meeting." General membership planning. 7pm. Town Hall.

14 wed

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Susan B. Tierman, music. Wed. eves are women only. 355 Boylston St. Doors open at 7:30 and close at 8. \$3 donation

15 thurs

Boston, MA — "Folle a Deux" (Double Delusion), a funny play about madness by Meya Silverthorne, will be performed every Thurs., Fri. and Sat. eve from April 15 thru May 8. Folle takes a bleakly comic look at institutions, power and their victims by following the lives of two characters trapped in what society calls "madness." (Cast includes Charley Shively and Ken Sjonnesen!!) 8pm. Theater Loft, 811 Boylston (across from the Pru). Tickets \$5. Reservations 536-3261.

Boston, MA — Double Edge Theater Productions presents "Rites," by Maureen Duffy at Institute of Contemporary Art, 955 Boylston (Aud T stop). "Rites" is a ritual drama based on Euripides' Bacchae interpreted from the women's point of view. 8pm. Info: 776-9474.

Boston — Benefit for Gay Student Organizations at BU, Harvard, MIT, Tufts, UMass/Boston and Northeastern, at Pipeline, 9 Lansdowne. 9pm-2am. Admission \$1.

Boston, MA — Boston Gay Men's Chorus meets every Wed. 6:45-9pm. Community Music Center, 48 Warren Ave. (So. End). Info: 542-9493.

Nashua, NH — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs. of each month. 7pm. Business meetings on first Sats. 5pm. Info: (603) 889-1416.

Bridgewater, MA — South Shore Gay and Lesbian Alliance meets every Wednesday. Info: 583-8447 or 586-1503.

Hartford, CT — Lesbian AA meeting. Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

Cambridge, MA — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30-9pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Augusta, ME — Gay/Lesbian AA (Alcoholics Anonymous) meeting. All Souls Unitarian Church, 11 King St. 8pm. Open to all.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hempden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS (THAT'S US FOLKS). COME HELP PROOF-READ. BEGINS 6-ISH. REFRESHMENTS AND GOOD TIMES. 22 BROMFIELD ST. (NEAR PARK ST. T) INFO: 426-4469.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St

Boston, MA — The Mass. Gay Political Caucus meets on the first and third Thursdays at 7:30pm. 755 Boylston St. Rm. 215. New members welcome. Info: 471-8404.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

16 fri

Boston, MA — "Folle a Deux." See 15 thurs above.

Boston, MA — GCN volunteer work/party night. See Fridays above for details.

Cambridge, MA — Nation rise of racial violence is subject of a Harvard Law School tonight and all day Sat. Sponsored by the Committee on Gay and Lesbian Issues and other groups at Harvard. Public welcome. Info: 498-4069, 395-1216 or 491-2528.

Boston, MA — Poetry at the Cauldron with EJ Graff, Marty Kingsbury, and Nora Mitchell. Cauldron theatre, 22 Randolph (near Dover T) \$2-4. Tonight and tomorrow night at 8:30pm. Info: 542-8575.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Angela O'Callaghan. 355 Boylston. Doors open at 7:30 and close at 8. Everybody welcome. \$3.

Cambridge, MA — DOB Games Nite. Bring your own refreshments. Coffee provided. 8pm. Old Cambridge Baptist Church, 1151 Mass. Ave. Info: 661-3633.

Cambridge, MA — Am Tikva Sabbath Service and Discussion. 312 Memorial Dr. 8pm. All are welcome. Info: 964-0244.

17 sat

Boston, MA — "Folle a Deux," a funny play about madness. See 15 thurs above.

Boston, MA — Front Runners, a gay running group, is sponsoring a 4 week Beginning Running Workshop. 10am Sats. Esplanade. Info: Allen 825-0181.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Boston, MA — Boston Area Lesbian and Gay History Project 7:30pm. Info: 424-1993.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Somerville, MA — TV/TS Peer Support Group meets at the Gender Clinic. 7:15-9:15. Info: Martha 666-8280.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 8 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

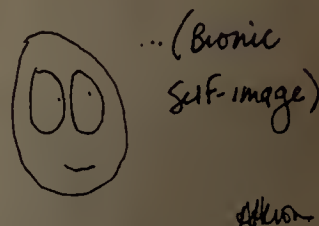
Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

saturday

Providence, RI — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).



New Haven, CT — Rally for Gay and Lesbian Awareness Days on the Cross-Campus at Yale. 12:30pm across from Sterling Lib. Dance that eve. Info: 436-1480.

Boston, MA — Rally on the Boston Common for Rights for Minorities and Women, jobs not war and nuclear disarmament. Sponsored by BU Gays, CISPES, Mobilization for Survival and other groups. On the Common, 12 noon.

Cambridge, MA — Sat. Women's Crafts Market. Basement of New Words, 186 Hampshire (Inman Sq.). Free entertainment. Looking for more craftswomen. 11am-5pm. Info: 969-1779 (eves).

Boston, MA — Chiltern Mt. Club. Pawtucket-away Mt. Info: Al (603) 463-7758. Also: Blue Hills Hike, Info: Bob 828-8308.

18 sun

Cambridge, MA — "Women and Reaganomics," featuring Marilyn Power of Seacoast Socialist-Feminist Committee Sponsored by Boston Solidarity, a Socialist-Feminist Network. 7:30pm. 13 Sellers St. (Central Sq.) Info: 623-6210.

Boston, MA — Chiltern Mt. Club. Bliss' Birthday Party. Info: Alec 266-2367.

19 mon

Boston, MA — Lesbian and Gay Pride Committee general meeting. 7pm. 38 Dartmouth St. Apt. 2 (Anderson). Info: 731-6737 or 267-9350.

Cambridge, MA — DOB Parents and Co., a parents group for women. 8pm. DOB office, 1151 Mass. Ave. (Old Cambridge Baptist Church). Info: 661-3633.

The deadline for Calendar items is Tuesday at noon for the following issue.